

***PHATIC COMMUNION IN ENGLISH AND INDONESIAN OF
MAKASSARESE DIALECT: A PRAGMATICS STUDY***



A THESIS

**Submitted to the Faculty of Cultural Sciences Hasanuddin University in
Partial Fulfillment to Obtain Bachelor Degree in English Department**

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FACULTY OF CULTURAL SCIENCES
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THESIS
PHATIC COMMUNION IN ENGLISH AND INDONESIAN OF
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BY
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Student Number: F21116314

It has been examined before the Board of Thesis Examination

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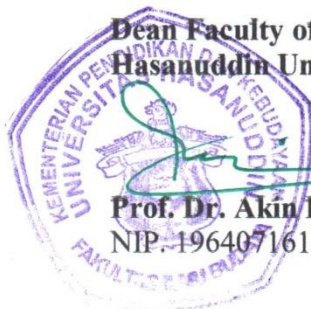

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Submitted in fulfillment one of the requirements of undergraduate thesis examination to obtain Sarjana Sastra (S.S) Degree at the English Department, Faculty of Cultural Sciences, Hasanuddin University.

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Makassar, 24 September 2020

Yang menyatakan,



Nurnaningsih

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At last, the researcher realized that this thesis is far from being perfect. Therefore, the researcher is looking forward any supporting criticism and suggestions.

Makassar, 9 August 2020

The researcher

Nurnaningsih

ABSTRACT

NURNANINGSIH. 2020. *Phatic Communion in English and Indonesian of Makassarese Dialect: A Pragmatics Study (supervised by Abdul Hakim and Ria Rosdiana Jubhari).*

The objectives of this study are to: (1) find out the forms of phatic communion employed by the characters in “The Perfect Date” movie; (2) find out the forms of phatic communion used by Makassar Zoomers; (3) describe why the characters in “The Perfect Date” movie and Makassar Zoomers employ phatic communion.

The research used descriptive qualitative method. The researcher collected the data by quoting techniques namely recording, listening and transcribing. The selected data were classified based on the forms of phatic communion. After that, the researcher described the data based on pragmatics study.

Based on the results of data analysis, there are nineteen forms of phatic communion in the movie used by the characters in “The Perfect Date” movie and used by Makassar Zoomers namely greeting, thanking, asking, inviting, offering, rejecting, accepting, apologizing, showing sympathy, congratulating, teasing, joking, complimenting, comforting, expressing disappointment, saying bad words, gossiping, looking for a topic to get closer, and parting.

Keywords: *The Perfect Date movie, Makassar Zoomers, phatic communion, pragmatics study.*

ABSTRAK

NURNANINGSIH. 2020. *Basa-Basi dalam Bahasa Inggris dan Bahasa Indonesia Dialek Makassar: Studi Pragmatik (dibimbing oleh Abdul Hakim dan Ria Rosdiana Jubhari).*

Tujuan dari penelitian ini adalah: (1) mengetahui bentuk-bentuk basa-basi yang digunakan oleh karakter dalam film “The Perfect Date”; (2) mengetahui bentuk-bentuk basa-basi yang digunakan oleh Makassar Zoomers; (3) menjelaskan mengapa karakter dalam film “The Perfect Date” dan Makassar Zoomers menggunakan basa-basi.

Penelitian ini menggunakan metode deskriptif kualitatif. Penulis mengumpulkan data dengan teknik pengutipan yakni merekam, menyimak dan mencatat. Data yang telah terpilih kemudian diklasifikasi berdasarkan bentuk-bentuk basa-basi. Setelah itu, penulis menjelaskan data berdasarkan studi pragmatik.

Hasil penelitian menunjukkan ada sembilan belas bentuk basa-basi yang digunakan oleh karakter dalam film “The Perfect Date” dan Makassar Zoomers yaitu basa-basi menyapa, basa-basi berterimakasih, basa-basi meminta, basa-basi mengundang, basa-basi menawarkan, basa-basi menolak, basa-basi menerima, basa-basi meminta maaf, basa-basi menunjukkan rasa simpati, basa-basi mengucapkan selamat, basa-basi mengejek, basa-basi bercanda, basa-basi memuji, basa-basi menghibur, basa-basi dalam mengungkapkan kekecewaan, basa-basi mengumpat, basa-basi bergosip, basa-basi untuk mencari topik pembicaraan agar lebih akrab, dan basa-basi berpamitan.

Keywords: Film *The Perfect Date*, Makassar Zoomers, basa-basi, studi pragmatik.

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CHAPTER I

INTRODUCTION

1.1 Background

Language is a tool of communication. Communication enables humans to interact with each other. We can express our feelings, thoughts, and even desires to others. According to Trudgill (1974:13), language is not simply a means of communicating information; it is also a crucial means in establishing and maintaining a relationship with the other.

When human interacts, they might greet each other politely followed with a question such as, “How is the weather?” or “How’s life going on?”. The question is made so we could create a pleasant atmosphere to build up a conversation. This behavior is something humans do without even noticing and realize how much our daily communication is influenced by it.

The behavior mentioned in the previous paragraph is called **Phatic Communion** (Malinowski, 1923: 314-316). It is a part of the language that is used not to convey or ask for information, but rather to connect with someone, to set a mood, to show goodwill, to show respect for someone (Northbrook: 2018). As language can also show the cultural impact, the researcher decided to probe into and prove how communities use phatic communion as a part of the language. In Indonesia, small talk is very important because it is considered rude if someone points out their purpose straightforwardly without settling down their manner yet. It is often analogized as singing directly to the chorus when there is supposed to be an interlude part.

The politeness factor in the spoken language is one of the most crucial factors in Makassar society. It is very common to have a small talk when someone saw their relative. In the beginning, people would greet each other and consecutively ask where they are going. The content of the answer is often insignificant to the person who asked the question, rather than the politeness to reply. And yet this happens to maintain the social relation between community members.

Example 1:

A: "*Weh cika', apa kabarki*"

(Hi brother, how are you?)

B: "*Wih, baik-baikji sodara. Mauki ke mana*"

(All is well brother. Where are you going?)

A: "*Tidakji, di siniji cuci-cuci mata toh. Eh, tambah gagah saya lihat ini.*"

(Just walking around here. Oh, you look so good.)

B: "*Ah, sembarang tong. Lebih gagah peki bosku. Eh, jalan-jalanki ke rumah.*"

(Ah, don't mention that. You are even better. If you have time, why don't you stop by my house.)

A: "*Bah iye.. gampangmi itu. Ngomong-ngomong saya mau lanjut lagi ini sodara. Dulu di'.*"

(Sure. By the way, I got to go now. See you.)

B: "*Oh iye.. Mariki.*"

(Oh yes, see you.)

The example above shows that both of the speakers are Makassarese and the language used is Indonesian with Makassarese dialect. From the conversation, we could see that probably they have not seen each other for quite some time. The compliment given by the first speaker (A) might be considered exaggerating and the later invitation by the second speaker (B) does not have any correlation at all to the earlier compliment as feedback. If one meets their relative or friend after a long time, there is a high certainty that they could talk about many topics. But as we know, the conversation above happened as a coincidental meeting so both speakers do not have much time to talk, so it is awkward to stay silent. Thus, physical appearance is brought up, because it is easy to be noticed. And also, inviting someone to their house is a nice way to maintain their relationship as relative, even though the speaker might do not mean it.

It is common in many cultures to ask about their mutual health. The first speaker (A) asked the second speaker (B) about his health condition and the second speaker (B) asked the first speaker (A) where is he going. In Makassar culture, asking someone where they are heading to consider as a friendly way

of talking which obviously functioned as phatic communion but in other culture such as in western culture, asking someone where they are heading to is often considered private matters. And thus, people would often be suggested not to ask something that is considered as privacy in western countries. Here is how the phatic communion could function from a linguistics perspective. Because without the small talk, the whole community cohesiveness process will be different.

Example 2:

- A: “*Weh cika’, duluan di’.*”
(Hi brother, gotta go now.)
B: “*Oh iye.. Mariki.*”
(Oh yes, see you.)

In reality, if only the last part of the previous example occurs, as shown in Example 2 – which is also the only true part of the conversation-, would give off a different impression of the interaction. We could deduct that without a phatic communion, the conversation does not have any dynamic in it. That is also why, in Makassar culture, it is impolite to say goodbye to someone that one just met. It could imply that one is an arrogant person who avoids conducting a conversation.

There is no specific way yet of how to learn phatic communion. It happens naturally like everyone was born with it. Yet, everyone may perform slightly different from one another and yet be able to judge one’s politeness while no one can define which action considered polite. In Makassar culture, people are taught to respect the elder by kissing the back of the elder’s hand, the term of this concept known as ‘*salim*’ in Indonesia. *Salim* is a polite manner of greeting since juvenile. Afterward, the juvenile would raise their concern about the elder’s health condition, and commonly the elder will ask the younger about their study. Meanwhile in Western culture, children are taught to kiss and hug their relatives, friends or loved ones when they meet instead of *salim*. And then they would often conduct the conversation revolving

around how their respective life going on and talk about the weather such as, *“These sunny days are perfect for swimming”*.

It becomes interesting to appeal the differences of phatic communion between the young people in western culture and the young people in Makassar culture. The researcher will take on an American romantic-comedy movie entitled “The Perfect Date” as a source of English phatic communion sample. This movie was chosen on the consideration that the main characters in the movie are teenagers and the dialogues consisted of many phatic communions. Meanwhile, to compare it with Makassar phatic communion, the researcher will take the data from Makassar ‘Zoomers’ or well known as Generation Z (people who were born between 1995 and 2015).

1.2 Identification of the Problem

Due to the various phatic communion forms and vast sample following each form, the researcher would focus on analyzing the forms of phatic communion and describes why the characters in the movie “The Perfect Date” and the young people in Makassar use phatic communion based on the context of the situation. It would include the dialogue and the relationship between the participants.

Therefore, the researcher would attempt to analyze phatic communion in the form of a thesis entitled: **Phatic Communion in English and Indonesian of Makassarese Dialect: A Pragmatics Study.**

1.3 Research Questions

1. What are the forms of phatic communion employed by the characters in “The Perfect Date” movie?
2. What are the forms of phatic communion used by Makassar Zoomers?
3. Why do the characters in “The Perfect Date” movie and Makassar Zoomers employ phatic communion?

1.4 The Objectives of the Research

1. To find out the forms of phatic communion employed by the characters in “The Perfect Date” movie.
2. To find out the forms of phatic communion used by Makassar Zoomers.
3. To describe why the characters in “The Perfect Date” movie and Makassar Zoomers employ phatic communion.

1.5 Significance of the Research

This research is expected to give a better understanding of phatic communion. Therefore, the researcher hopes this research will be useful for the readers who learn about phatic communion based on pragmatics approach.

CHAPTER II

THEORETICAL BACKGROUND

2.1 Previous Studies

There are not many studies comparing phatic communion based on pragmatics approach. The researcher has found several theses that relevant to this study. Those theses were done by Adistin (2018), Nuryani (2013), and Parastika (2009). So far the researcher has not seen any research about this topic in Makassar society related to phatic communion.

Adistin (2018) in *Basa-Basi Dalam Berbahasa Antaranggota Keluarga Pendidik Di Desa Junggul, Bandungan, Jawa Tengah* found eight forms of phatic communion categorized as acknowledgement which are greeting, thanking, asking/inviting, refusing, accepting, apologizing, showing sympathy/empathy, and congratulating. This study emphasizes the importance of phatic communion to maintain the social relation between people to people in the community.

Nuryani (2013) in *Fungsi Basa-Basi Dalam Tindak Bahasa Di Kalangan Masyarakat Jawa (Kajian Pragmatik)* explained that phatic communion is useful to break a silence and release the tension in the conversation. She classified six forms of phatic communion based on its obvious utterance which are greeting, borrowing, inviting, asking, offering, and commanding.

Parastika (2009) in *An Analysis of Phatic Communion Employed by the Characters in the Movie Entitled Juno (Based on A Sociopragmatics Approach)* found that the characters in the movie entitled *Juno* employ four forms of phatic communion, namely ritual words that are exchanged when people meet, the standard topic of conversation, supportive chat, and meaningless words or misunderstood words.

2.2 Literature Review

2.2.1 Pragmatics

A branch of linguistics, Pragmatics studies the relation between speech situation and meaning. Pragmatics is concerned with how people use language within a context in real-life situations and how words can be interpreted in different ways based on the situation. Searle (in Levinson, 1983:1) states that “Pragmatics is one of those words (societal and cognitive are others) that give the impression that something is quite specific and technical is being talked about when often, in fact, has no clear meaning”. Levinson (1983) gives a few statements about Pragmatics which are:

- Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language.
- Pragmatics is the study of the relations between language and context that are basic to an account of language understanding.
- Pragmatics is the study of the ability of language users to pair sentences with the contexts in which they would be appropriate.

In other words, Pragmatics is the study of those aspects of the relationship between language and context that are relevant to the writing of grammars. Hence, it can be said that Pragmatics should be concerned with principles of language usage and have nothing to do with the description of linguistic structure.

Meanwhile, Yule (1996:3) states that ‘Pragmatics is the study of contextual meaning’. Pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener so that it involves the interpretation of what people mean in the particular context and how the context influences what is said. It also requires a consideration of how speakers organize what they want to say by whom they are talking to, where, when, and under what circumstances.

Leech (1983:6) points out that pragmatics is the study of meaning in relation to speech situation. It means that pragmatics is concerned with the meaning of an utterance, in which the meaning depends on the situation where an utterance occurs. The following are the aspects of speech situations invented by Leech.

2.2.2 Aspects of Speech Situations

Leech (1983: 13-14) divides the aspects of speech situations into five parts: 1) addresser and addressee; 2) the context of an utterance; 3) the goals of an utterance; 4) the utterance as a form of act or activity; 5) the utterance as a product of a verbal act.

2.2.2.1 Addresser and Addressee (Speech Participants)

An addresser is a person who speaks, that is, a person who states certain pragmatic functions in a communication event. Meanwhile, the addressee is the person who is the target as well as the fellow speakers in the speech. In the speech event, the roles of the addresser and the addressee are carried out alternately, which initially plays the role of the speaker in the next stage of speech can become the hearer and vice versa. Aspects related to the addresser and addressee component include age, social background, economy, gender, level of education, level of intimacy, and so on.

2.2.2.2 The Context of an Utterance

Context has been understood in various ways, for example to include 'relevant' aspects of the physical or social setting of an utterance. Leech considers context to be any background knowledge assumed to be shared by speaker and hearer and which contributes to the hearer's interpretation of what speaker means by a given utterance.

2.2.2.3 The Goals of an Utterance

Leech often found it useful to talk of a goal or function of an utterance, in preference to talking about its intended meaning, or speaker's intention in uttering it. The term goal is more neutral than

intention, because it does not commit its user to deal with conscious volition or motivation, but can be used generally of goal-oriented activities, the term intention can be misleading on this score. The goal of an utterance is what the speaker wants to achieve by speaking. In this case, various forms of utterance can be used to express the same intention. Or conversely, various purposes can be expressed with the same utterance. *Morning* and *good morning* can be used to express the same intention, namely greeting the opposite person who is encountered in the morning. Besides, *good morning* when spoken in a certain tone and different situations can also be used to make fun of friends or colleagues who are late for meetings, or students who are late for class, and so on.

2.2.2.4 The Utterance as a Form of Act or Activity: a Speech Act

Whereas grammar deals with abstract static entities such as sentences (in syntax) and propositions (in semantics), pragmatics deals with verbal acts or performances which take place in particular situations, in time. In this respect, pragmatics deals with language at a more concrete level than grammar. In pragmatics, an utterance is a verbal act(s) performed in a particular situation.

2.2.2.5 The Utterance as a Product of a Verbal Act

An utterance is the result of an action. Human actions are divided into two, namely verbal actions and nonverbal actions. Speaking is a verbal action. Because it is created through verbal action, the utterance is a verbal act. Verbal action is the act of expressing words or language.

2.2.3 Pragmatics Phenomenon

In pragmatics, four pragmatics phenomena are: 1) deixis; 2) implicature; 3) presupposition; 4) speech acts, (Purwo, 1990:17).

2.2.3.1 Deixis

The word *deixis* is from a Greek word meaning *pointing*. Deixis means somehow pointing via language, the use of a word or phrase

whose meaning depends on who is talking, whom they are talking to, where they are, etc., for example "me", "here", or "yesterday". Levinson (1983: 54) states deixis concerns how languages encode or grammaticalize features of the context of utterance or speech event, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. Levinson (1983: 68-94) divides five major categories of deixis: person, time, place, discourse, and social deixis; to illustrate the complexities that arise. Person deixis is based on person reference e.g. I, you, they, we, he, she, etc. Time deixis is based on time reference e.g. now, then, yesterday, tomorrow, etc. Place deixis is based on place reference e.g. here, there, behind, at the park, etc. Discourse, or text, deixis concerns the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance (including the utterance itself) e.g. this, that, which is, it, etc. Social deixis is exemplified by certain uses of the so-called TV (tu/vous) pronouns in many languages. There are three basic possibilities involving two communities A and B:

- A addresses B with tu, B addresses A with vous.
- A addresses B with vous, B addresses A with tu.
- A and B both use the same form (either tu or vous).

The basic parameters here are social scale: tu points downwards along the scale of social status with the speaker's position as a reference point, vous points upwards, while symmetrical use signals social equality. One factor is usually described by some such term as 'social distance': tu indicates intimacy (proximal), vous indicates lack of intimacy (distal).

Here are the examples of deictic expression:

- **This book was written by that author over there.**

Explanation: This book (referent), was written (time deixes), by that author (person deixes), over there (place deixes).

- Discourse deictic expression:

The man who gave his paycheck to his wife was wiser than the man who gave *it* to his mistress (Lyons, 1977:674).

Explanation: it (discourse deixis, *it* here refers to the paycheck).

- Social deictic expressions:
 - ***Lend me your pen.*** Explanation: T, indicate intimacy (proximal).
 - ***May I borrow your pen?*** Explanation: V, indicate a lack of intimacy (distal).

2.2.3.2 Conversational Implicature

An addresser and addressee could communicate smoothly because both of the party has a common background or shared knowledge toward the topic they talk about. There is some kind of unwritten conversational contract between the participants when they are having a conversation that they fully understand what were they talking about. Conversational implicature is a notion devised by Paul Grice (1975). It looks at the relationship between what people say and what they actually mean in a conversation.

Example 1:

A: “Mommy, when will Daddy come home?”

B: “Oh, you can hibernate till summer my love”.

A: “But it’s Christmas Day!”

From the conversation above, A is asking his/her mother when will his/her father come home since it is a Christmas day. Both the participants understand the essence of Christmas day, it is a special day in the winter season when all the family members should spend time together in their warm house and exchange gifts under their beautifully decorated Christmas tree. The absence of the father must have a reason that only A and B knows, probably he’s long gone for work and would not come home any soon. The answer given by B implies that she does not have any idea when will exactly her husband come home, that is why she said so. Besides, she never really meant to tell her child to

sleep until summer by her utterance “*you can hibernate till summer my love*” because what she means by that is her husband will not come home in the nearest time so she suggests her child to wait until summer, probably he will come home at that time. So, conversational implicature is not about what you say but what you mean by the utterance.

Grice (1975: 45-47) developed four "maxims" of conversation well known as the cooperative principle, which describe what listeners assume speech will be like.

1. Maxim of Quantity

There are two points noted: 1) Make your contribution as informative as is required; 2) Do not make your contribution more informative than is required. It means when someone speaks, it assume that the person do not purposefully hold back anything that is important and that person do not give more information than is asked.

2. Maxim of Quality

There are two points noted: 1) Do not say what you believe to be false; 2) Do not say that for which you lack evidence. It means when someone speaks, it assume what the person say is not knowingly untruthful and the truthfulness of what the person say does not need to be made stated.

3. Maxim of Relation

There is one point noted: be relevant. It means when someone speaks, it assume what the person say is relevant to the conversation.

4. Maxim of Manner

There are four points noted: 1) Avoid obscurity of expression; 2) Avoid ambiguity; 3) Be brief; and 4) Be orderly. It means when someone speaks, it assume that what the person say is being said as straightforwardly as they can say it.

2.2.3.3 Presupposition

A presupposition is something the speaker assumes to be the case before making an utterance. Speakers, not sentences, have presuppositions (Yule, 1996: 25). If someone wants to say something they must have an assumption or a guess about the thing they are going to say. For instance, a girl said to her friend, “*Let’s go to the canteen and buy something to eat*”. What does the girl have in mind when she said that? She must think that her friend is also hungry and wants to buy food as well.

There are six types of presuppositions based on how the speaker’s assumptions are typically expressed (Yule, 1996: 27-29). Hereby the researcher will be using the symbol >> to mean 'presupposes' in each example.

1. Existential presupposition, denoted by the existence of something or someone.

Example: “Billy’s little sister is cute.”

>> There exists a person named Billy.

>> Billy has a little sister.

2. Factive presupposition, denoted by factual verbs such as know, realize, regret, glad, etc.

Example: “I’m glad that it’s over.”

>> It’s over.

3. Non-factive presupposition, denoted by non-factual verbs such as imagine, dream, pretend, etc.

Example: “I dreamed that I was in Tokyo.”

>> I’m not in Tokyo.

4. Counter-factual presupposition, meaning that what is presupposed is not only true, but it’s the opposite of what is true, or ‘contrary to facts’ and typically realized by conditionals.

Example: “If you were my boyfriend, you would have loved me.”

>> You are not my boyfriend.

5. Lexical presupposition, realized by: 1) implicative verbs (manage, forget); 2) change of state verbs (stop, begin, finish, start, leave, enter, etc.); 3) interactive/repetitive words (again, anymore, restore, etc.).

Example: “They started complaining.”

>> They weren't complaining before.

6. Structural presupposition, typically marked by WH questions (i.e. 'when' and 'where').

Example: “When did he leave?”

>> He left.

2.2.3.4 Speech Acts

Speech acts are the speaker's utterances that convey meaning and make listeners do specific things (Austin, 1962). According to Austin (1962), when saying a performative utterance, a speaker is simultaneously doing something. There are three types of speech acts: 1) locutionary act; 2) illocutionary act; 3) perlocutionary act.

1. Locutionary act occurs when the speaker performs an utterance (locution), which has a meaning in the traditional sense. This act happens with the utterance of a sound, a word, or even a phrase as a natural unit of speech. What is required for the utterance to be a locutionary act is that it has sense, and has the same meaning to both the speaker and listener.

Example: “What?” (when someone is surprised)

2. Illocutionary act is the performance of the act of saying something with a specific intention. In an illocutionary act, it is not just saying something itself, but the act of saying something with the intention of: stating an opinion, confirming, or denying something, making a prediction, a promise, a request, issuing an order or a decision, giving advice or permission, etc.

Examples: “There’s too much homework in this subject.” (stating)

“I’ll do my homework later.” (promising)

“Go do your homework!” (ordering)

3. Perlocutionary act happens when what the speaker says affects the listener. This is seen when a particular effect is sought from either the speaker, the listener, or both. The response may not necessarily be physical or verbal and elicited by: inspiring or insulting, persuading or convincing, deterring or scaring, etc. Perlocutionary act aims to change feelings, thoughts, or actions. It is also quite difficult to analyze because the meaning of the utterance depends on the hearer’s perceptions.

Example: “Oh my god, you look like a cave man. When did the last time you cut your beard?” (an impression that the speaker is annoyed by the hearer’s appearance, and suggests the hearer cut his beard)

There are determinant factors of speech acts that should be kept mind: speech participants, when does it occur and where does it occur. In short, a locutionary act is an act of saying something, an illocutionary act is an act of doing something, and lastly a perlocutionary act is an act of affecting someone.

Yule (1996: 53-54) classified five types of general functions performed by speech acts: declarations, representatives, expressives, directives, and commissives.

1. Declarations are those kinds of speech acts that change the world via their utterance. The speaker has to have a special institutional role, in a specific context, to perform a declaration appropriately.

Example: Priest: “I now pronounce you husband and wife.”

2. Representatives are those kinds of speech acts that state what the speaker believes to be the case or not.

Example: “The chocolate is sweet.”

3. Expressives are those kinds of speech acts that state what the speaker feels. They express psychological states and can be statements of pleasure, pain, likes, dislikes, joy, or sorrow.

Example: “I’m really sorry!”

4. Directives are those kinds of speech acts that the speaker uses to get someone else to do something. They express what the speaker wants. They are commands, orders, requests, or suggestions and they can be positive or negative.

Example: “Give me a plate of fried rice. Make it spicy.” (+)

“Don’t talk to me.” (-)

5. Commissives are those kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promises, threats, refusals, pledges, etc.

Example: “I’ll do better.”

These five general functions of speech acts with their key features are summarized in table I.I.

Speech Act Type	Direction of fit	S=Speaker X= Situation
Declarations	Words change the world	S causes X
Representatives	Make words fit the world	S believes X
Expressives	Make words fit the world	S feels X
Directives	Make the world fit words	S wants X
Commissives	Make the world fit words	X intends X

Table I.I *The five general functions of speech acts (following Searle 1979 in Yule 1996: 55)*

2.2.4 Phatic Communion

Why is it rude to just immediately jump to what one actually wants to say? Well, a greeting is a way to either acknowledge another person, to initiate a conversation by establishing a relationship, or they are a

verbal sort of handshake to make sure everyone is paying attention. In linguistics, it is one of the language functions named phatic. Phatic communion is the language that we use not to convey or ask for information, but rather to connect with someone, to set a mood, to show goodwill, to show respect for someone. For example, when we say something like, “*Good morning*”, we are not commenting on the fact that it is a good morning. We are acknowledging the existence of the person we are speaking to. We are connecting with that person, starting a new day’s relationship with that person as it were. In the same way, when we say something like, “*How are you? How is it going?*”, we are not asking after the person’s health, or at least not most of the time, anyway. Rather, this has much the same function as “*good morning*”, we are simply connecting with that person. Phatic communion is also known as phatic speech, phatic communication, phatic language, small talk, social tokens, and chit-chat.

The term Phatic Communion was coined by Polish anthropologist Bronislaw Malinowski in his essay *The Problem of Meaning in Primitive Languages* (1923). Malinowski (1923: 314-316) points out the following:

...to a natural man another man's silence is not a reassuring factor, but on the contrary, something alarming and dangerous... The breaking of silence, the communion of words is the first act to establish links of fellowship, which is consummated only by the breaking of bread the communion of food. The modern English expression, 'Nice day to-day' or the Melanesian phrase 'Whence comest thou?' are needed to get over the strange unpleasant tension which men feel when facing each other in silence.

After the first formula, there comes a flow of language, purpose-less expressions of preference or aversion, accounts of irrelevant happenings, comments on what is perfectly obvious...

There can be no doubt that we have a new type of linguistic use - *phatic communion* I am tempted to call it... - a type of speech in which ties of union are created by a mere exchange of words... are words in Phatic Communion used primarily to convey meaning, the meaning which is symbolically theirs? Certainly not! They fulfill a social function and that is their principal aim, they are neither the result of intellectual reflection; nor do they necessarily arouse reflection in the listener... Each utterance is an act serving the direct aim of the

binding hearer to the speaker by a tie of some social sentiment or other. Once more, language appears to us not as an instrument of reflection but as a mode of action...

...‘phatic communion’ serves to establish bonds of personal union between people brought together by the mere need of companionship and does not serve any purpose of communicating ideas.

Malinowski stresses the social importance of ‘talking for the sake of talking’ which he calls Phatic Communion. Meanwhile Holmes (2000) states the term small talk covers a range of different types of social talk, from narrowly defined formulaic greetings and parting exchanges to more expansive personally oriented talk.

There are some forms of phatic communion based on Jean Aitchison (1996: 22) in Parastika (2009): 1) ritual words that are exchanged when people meet; 2) standard topic of conversation; 3) supportive chat; 4) meaningless words or misunderstood words. Ritual words that are exchanged when people meet or what is commonly called ‘greeting’ such *hello*, *good morning*, or *nice day*. The standard topic of conversation is a topic of conversation that is too standard and not specific like talking about the weather or health condition. Supportive chat is a conversation between participants that does not deliver any new information but full of empathy and solidarity. Meaningless words or even misunderstood words are needed to keep a conversation going. Its function is to break the silence when two speakers were in a conversation.

But, the previous forms of phatic communion seem not enough for the researcher to classify the phatic communion forms in this research since it will be difficult to understand it fully if the data generally categorized into four forms directly. It should be categorized into its detail function so it will be easier for the reader to differentiate the phatic communion forms. It is like splitting a big picture into smaller pieces. The newest research on phatic communion forms done by Adistin (2018: 133) found eight forms of phatic communion

categorized as acknowledgements which are greeting, thanking, asking/inviting, rejecting, accepting, apologizing, showing sympathy/empathy, and congratulating.

2.2.5 Theoretical Framework

Phatic communion becomes the topic of this research because the researcher realized that people regularly use phatic communion in their daily basis interaction. In this sense, this research aims to find the forms of English phatic communion and Indonesian of Makassarese's dialect phatic communion. Thus, this research is intended to know the reasons why the speakers of the respectful languages employ phatic communion in their conversation.

This research uses several supporting theories to explore phatic communion forms and its functions. The theories are basically from Malinowski (1923), Holmes (2000), and Jean Aitchison (1996: 22) in Parastika (2009). The researcher also uses several supporting theories in collecting data from the previous studies written by Adistin (2018), Nuryani (2013), and Parastika (2009). In analyzing the forms of phatic communion, the researcher uses pragmatics study which supported by theories from pragmatics experts such as Levinson (1983), Yule (1966), Leech (1983), Purwo (1990), Grice (1975), and Austin (1962).

Referring to the previous studies, those research only focused on one language only and occurred in one closed community which the researcher think does not cover a larger scale of society. This research was invented to see the differences of phatic communion forms between different languages used in juvenile society which in this thesis represented by the characters in "The Perfect Date" movie for the English phatic communion and Makassar Zoomers for the Indonesian of Makassarese dialect phatic communion. The researcher synthesized the supporting theories mentioned on the previous paragraph and used it in explaining the data in findings.

2.2.6 Synopsis of “The Perfect Date” Movie

Brooks Rattigan is a senior high school student who has a dream of getting into Yale. But his father wants him to go to UCONN which offered him a scholarship. In pursuing his dream, he works at the sub shop with his friend, Murph. The story begins when he agreed to take his classmate’s cousin, Celia Lieberman to a school dance as a fake date and get paid for that. He then got an idea to continue what he has been doing as a business, to help him raise his financial condition to go to Yale. With Murph, his genius programmer friend, they create a dating app called Stand-in where he will take an order as a fake date and dress up as his customer wished.

When Brooks was at the party with Celia, he fell in love with the most popular girl in Greenwich named Shelby. Thus, Celia has a crush with a boy named Franklin and asks Brooks to set up a plan to fake break-up in the next party and make sure their crushes see it so both of them can make a move to their crush. Knowing that Brooks is obsessed with Yale, Celia sets up an interview for Brooks at Yale since her dad and the Dean are good friends but it turned out to be disappointing because Brooks lies about himself to impress the Dean. When Celia asked him why he has to lie, Brooks said nothing is interesting about himself, so he made up things just like what he did as a fake date in his app.

The things don't go well with Celia and Franklin but the show must go on for Brooks. Their fake break-up plan was done but the words that came from Brooks were too harsh and it hurts Celia’s pride. Despite that, the break-up caught Shelby’s attention and Brooks successfully dated her. He’s getting busy accepting the dating app orders, causing a distance in his friendship with Murph. One day, Shelby found out about Brooks’s secret and disgusted by the fact that he lied to get what he wanted. Brooks loses everything, even his hope for Yale. He started to think, he doesn't deserve Yale and his friends if he keeps pretending to

be someone else. He came to talk to his father and his father cheers him on. It makes him realize that he felt the most of himself when he was with Celia and wants to be with her again.

Brooks accepted UCONN's offer and made up with Murph. The situation gets better when he confesses everything to Celia that he should be confident of whose he really is and he likes her to be around him. In the last scene, Brooks kisses Celia and dances the night long when Murph and his boyfriend come and join them.

2.2.7 Makassar Zoomers

The juvenile in Makassar city which in this thesis called as "Makassar Zoomers" uses Indonesian of Makassarese dialect in their daily conversation. The researcher went through on observations to see how often they used phatic communion in their communication and what kind of phatic communion performed in their utterance. The researcher conducted the observations by involving herself in several places where Makassar Zoomers gathered and having conversations such as in the public place like café, in high school's reunion, workplace, band studio, tourist attractions, on a ride, and even in shooting locations.

The researcher participated while listening and recording the conversations. After that, the researcher identified and categorized each phatic communion utterance spoken by the Makassar Zoomers. One thing should be noted in findings chapter, the researcher uses alphabet in naming the speakers of Makassar Zoomers in order to keep the real identity of the participants because some of the conversations consider as sensitive talks and might be insulting for other people especially in gossiping part. For the rest, the participants agreed to be a part of the research and permitted the researcher to transcribe all their conversations in written forms without any censorship for research purposes only.